

THE REFORMER.

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Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth. Jeremiah v. 1.

It is becoming more and more evident to persons of serious reflection, that it must be something else besides Missionary Societies and Theological Seminaries, or an augmentation of the number of meeting-houses and preachers, to produce a reformation in the habits and morals of mankind. The state of the world is now verging towards a new order of things—and much that has heretofore been followed and held in esteem, will pass away, and true virtue and righteousness be founded upon a more solid and durable basis. The great works and doings of the present day are, as it were, the winding up of the concern, or the last operations of the old leaven, which has been working in the Church ever since the first departure from genuine Christianity, when Constantine made a profession of religion.

There is at this time but little hope, that any will attain to a right state, unless they withdraw their attention from the popular and splendid schemes of the age—examine carefully the condition of their own hearts, and truly and sincerely for themselves, *cease to do evil, and learn to do well.*

Since so many schemes and projects have come into vogue, the all-important duty of self-examination appears to have been lost sight of or neglected; and as a necessary consequence, mankind have been rapidly growing worse, and less integrity and principle is to be found.

It is only among those who make but little pretensions to religion, and who have kept out of the bustle and busy scenes in which modern professors are engaged, that true honesty and sincerity for the most part exist. This may be considered a very unwarrantable declaration; but it will be more difficult perhaps than many are aware, to be able to adduce facts to set aside its truth.

Just such a state of things existed in the Jewish nation,

at the time of our Saviour's appearance on the earth.— Even publicans and harlots, possessed more integrity and principle, than the Rabbies and high professors of that day; and as an evidence of it, they were more ready to receive and obey the doctrine and commandments of Him, who was sent to be *the light of the world*.

The few awakenings, or *revivals* as they are called, which now take place, appear to be attended with no lasting or beneficial results. Under the influence of corrupt teachers, the people are brought to settle down into the religion of the times; all that sincerity or uprightness which many of them at first possess, is very soon destroyed out of them; and afterwards they are less likely to become the true disciples of the Lord Jesus, than those who have never heard of his name. For such appears the fact, that those who have once been under the exercises of religion, and come into a profession, and are not careful to act conscientiously and judge for themselves, are in the worst possible state. Hence the Apostle Jude represents them as *trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, &c.* The same was the condition of those who were proselyted to the Jewish religion by the Scribes and Pharisees. History informs us, that they were more violent and bitter in their opposition to the Christian religion, and more averse to its precepts, than the Jews themselves.

As every one must give an account for himself, there is nothing which so deeply concerns us, as to exercise a judgment of our own in matters of religion; and to be careful to have that which is pure and undefiled before God and the Father. The Apostle has assured us, that even the heathen *shew the work of the law written in their hearts*; consequently, it is written in the hearts of all men: and if it was attended to and strictly obeyed, all would do right, and all would be saved. If those who manifest so much concern for the conversion of the heathen, were more concerned in behalf of themselves, and would live conformably to the requirements of that Gospel they are so solicitous to have preached unto others, it would be more to their credit, and of more advantage to the cause of Christ, than all the pompous works and undertakings in which they are engaged. Notwithstanding

ing all the great doings now among professing Christians, it is easy for those who know what Christianity is, to perceive that a true Christian is hardly to be found; consequently, our zeal for the spread of the Gospel, can only be the same as that of the Scribes and Pharisees for propagating Judaism.

We deem it unnecessary, at present, to add more on this subject. Persons of but ordinary discernment, must perceive that all is not right; and if every one, instead of engaging in some of the projects of the day, and neglecting the cultivation of his own heart, would sincerely and truly endeavour to live agreeably to the principles of the New Testament, there would be but little occasion for raising money to carry on the work of the Lord—Christianity would make its own way in the world—it would be honoured and glorified in the eyes of the heathen, and all nations would come under its influence, and partake of those blessings which the Christian religion, when pure and uncontaminated by the maxims and precepts of men, would ever impart.

The Boston Evening Gazette concludes a notice of a Missionary work with the following observations:

We observe that the number of Missionaries in different parts of the world is 465. The Baptist Missionary Society was instituted in 1792. The London Missionary Society in 1795, and the Wesleyan Missionary Society in 1786. A period of from 28 to 37 years has elapsed since their incorporation, and no authentic account, that we have heard of, has been given, even in the Missionary publications, of the conversion to Christianity, of any Hindoos belonging to a respectable *cast* in society. Some outcasts or Parias indeed, it is said, have nominally joined the Christian ranks, but they have seldom proved of much credit to the cause. We are willing to allow, however, that the united exertions of the Missionaries, have induced one hundred respectable Hindoos to become Christians.

In the year 1821, the American Board for Foreign Missions had 24 Missionaries in their employ, and expended \$46,000.

If it require \$46,000 per annum to supply the wants of 24 Missionaries, how much has it cost to maintain 156 Missionaries (the number in Asia alone) during 20 years? Answer, *nearly six millions of dollars.*

It having taken \$6,000,000 to convert 100 Hindoos, how much *time* and *money* will it require, at the same rate, to convert 600,000,000 of heathen?

The answer to this is, that it would require one hundred and twenty millions of years, and six millions of millions of dollars.

According to the *Christian Almanack*, the kingdom of our Saviour, at first small and obscure, is to be enlarged by a system of means. But the argument, however sound in the abstract, does not enforce the necessity of continuing the system of means already adopted. If there be any accuracy in the preceding calculation, nothing can be more absurd than to found our hopes of diffusing the light of Christianity, upon so slight a progress as hath been made for twenty years in India.

[From the *Springfield Liberal Recorder*.]

Among the various objects brought to bear upon the human mind, there is none perhaps at the present day, more vigorously prosecuted or so extensively pushed through every grade of community, as that of levying contributions upon the people through the medium of *self-organized societies*. These have become not only extensive in their influence, but almost countless in their number—progressing from national bible and missionary societies, down to sectional divisions of auxiliary, charitable, benevolent, education, young men, female, cent, &c. even to rag societies. As they are organized under the *imposing* object of moral and religious good, to speak of them in any other view than of approbation, may cause their advocates to issue out their denunciations upon the writer, and mark him as lawful spoil for their censures to prey upon. But whatever doom these remarks may meet from the supporters of this system of clerical influence, they are in all soberness and candor, the result of serious and deliberate reflection. It is not designed to impeach the integrity or the motives of any member or promoter of these societies.

It is not the purity or impurity of intention that is noticed—it is the *moral slavery* they produce, and the tendency they have to introduce the pharisaical practice of substituting the “mint, annis and cummin,” for the “more weighty matters of the law.” For what is required of these various societies? Is it moral qualifications, christian virtues, practical piety, sober and discreet example? No—money, money, is the acceptable thing.—Frequent contributions and giving of money is made the stepping-stone to favor and attention. These are rewarded (if not as pious and saint-like acts, with what best tends to the inference) the particular and partial attention of the managers of this system. To what length this pious tariff may be carried is not known; or how far the pride of the weak or the honest but tender sensibility of the uninformed may be made the passive instruments of clerical influence.—But such is the extent to which this grand levy is carried, that where money is not directly attainable, an indirect course is resorted to. The fraction of a garden—a potatoe patch—an onion bed, &c. is to be set apart, the avails of which are to enter the contribution bag, for which the donor’s name and his onion bed are given to the world in a newspaper publication, as a reward for his obedience and a treat to his pride, and for all which he feels himself not only a favorite with his Master, but a little more godly than his neighbours. The tender, pliant feelings of the honest and industrious part of community are wrought upon, whose time is necessarily devoted to procure a living, who have not the means of information, nor leisure to reason and investigate the propriety of a plausible tale of smooth solicitations to perform, what is set forth to them to be a *religious duty*. Thus they are made to bow submissive to clerical supremacy, from a natural credulity and honest confidence in those, whose business it is to teach and instruct, not to lure and enslave. For servitude is servitude, whether effected by direct or indirect means. Persuade a man to “pin his faith on your sleeve,” and he is your tool; make him surrender to you his purse-strings, and he becomes your slave.

“Slavery,——————

“Disguise it as thou wilt, I hate the still.”

This method of drawing money from the humble, un-

suspecting part of community, is placing them in a direct march on the road to dependence and oppression. For allowing the most honest and upright views to those who command and manage this vast concern, still they are *men*, and as *men* must, (with all their good intentions) partake in a degree, of passions, prejudices, predilections, selfishness and ambition. Is there not danger then in this league of imperfect men, moulding the will of the multitude at pleasure, assuming the guardianship of their faith and the power of distributing their substance? Money is power, and whoever yet possessed power without using it? Should this system be persevered in—should the people continue to yield up their *faith* without inquiry, and their *money* without examination, it requires but small foresight to prove, that it will not require a great number of years to establish a hierarchy which shall sweep away the last vestige of civil and religious liberty.

HABAKUK.

[*Extracted from a late publication.*]

“The people in the United States appear of late to be affected with a kind of mania or infatuation! it seems to pervade nearly all ranks, and every sect; and if the History of Europe had not convinced us, that the multiplication of priests is a curse and not a blessing to a nation, we might suppose the vast designs that are conceived, first to make ministers, and then to christianize the world, indicated some great revival of religion, and the general prevalence of the Gospel spirit: but this is not the case—Was there ever a time when there were more lovers of pleasure more than lovers of God? Let the play-houses and places of diversion, the riot and dissipation of the day, answer the question! But this is not all: was there ever more injustice, hardness of heart, cruelty, pride, envy, detraction, covetousness, malice, bitterness? It is most obvious that the stupendous projects to furnish the United States with priests or preachers, are no evidence of the revival of Religion; and equally certain, that if people continue to give their money freely, the dense population of New England and the state of New Jersey, can supply the demand at home and abroad: their young men wish to be gentlemen; and they will

presently have influence and ingenuity to fasten the yoke upon the necks of the people of this country, which history proves, other nations have found to be heavy and grievous to be borne !”

[From the 17th Number of *Plain Truth*.]

The following Letter was addressed to Bishop HOBERT about eleven months since : we can vouch for its authenticity, although it has never before appeared in print.

*To our Father, the Bishop John H. Hobert :—*FATHER, we have received your communication dated at Utica, and have taken the advice you therein gave us. We have waited the return of Mr. Williams, but he gave us no satisfaction. We are satisfied that he is engaged in the service of a speculating company, who have for their object the routing of the Indians from their plantation. We are able to prove that a letter has been seen from the Cashier of the Bank of Geneva purporting to be an answer to one sent to him by Mr. Williams in which an application had been made to draw \$250 in the name of a certain company which we forbear to name at this time, stating that the company would comply with his request only on condition of his removing the Indians.

FATHER, we have no disposition to complain unreasonably, we wish to do right, and we want to be treated honorably by others, and especially by our Minister. We have lost our confidence in him, we are afraid he is not honest.

We had left in the hands of Judge Miller and Nathan Williams, after building our meeting house, 254 dollars, out of which we have been furnished with a bell for our meeting house at 154 dollars including transportation, and \$10 for hanging it. The rest of the money Mr. Williams by some means or other, has obtained without our approbation, and renders no account for it. We had designed that money to pay for building our Missionary house ; but Mr. Williams pretended that there was no money left and we have had to pay \$200 out of our annuities for that building, but we have since ascertained how the business stands.

FATHER, Mr. Williams, is taking every measure to deceive us, to bring us to the necessity of leaving the land

of our nativity. He has sent a message to Buffalo, to state to the Indians there, that the Oneida Tribe, is preparing to go to Green-Bay, when we have no such intention. There are a few individuals among us, and very few, who are agreed with his plan, we are determined not to be ruled by a man of so much intrigue.

FATHER, we are not a little astonished at the conduct of the man, you have sent us for a teacher. We had no expectation that he would, or could use the *Oneida Nation*, as he has done; but we think we have found him out and all his plans. He is not contented in the place where you sent him, but he wants to rule, and have the command of the whole Six Nations.

FATHER, we wish you to take away this man and give us *one* that is a true minister of the gospel. We don't want a man that is a speculator for a minister; we want a man that will attend to the duties of his holy office, and look to the good of our souls, and be content in his station. We have no design of renouncing our religion, we are established in the faith, but we want a good minister to go before us.

We have many pious old people among us whose feelings are much wounded with the conduct of Mr. Williams, they say they never knew a Minister conduct as he has done before.

FATHER, we are sorry to find these things have a bad effect in the minds of the Indians of other Tribes, and prejudices them against receiving the gospel. They say that they are better off without it than we are with it—while we are all confusion among us, they remain in peace.

FATHER, we consider ourselves an independent nation, and when we get ready to emigrate we will take measures to secure a country where we think best. We don't want a man to come from another tribe to persuade and compel us to go where he says is best, we wish to choose for ourselves, we have the right, and no man shall take it from us, and we consider it an insult for any man to attempt such a thing. We think we have used Mr. Williams in every respect well. We have furnished him with Grain, hay and wood, besides presents in meat, &c. ever since he has lived here. He has also drawn his share in our annuities every year, and we have given him 150

acres of land valued at 1500 dollars; and besides all this, he receives annually seventy dollars, which is the rent of lands we have let out in Westmoreland, which were appropriated by the nation for the support of the Mission at this place.

The Oneida nation has always stood like a great tree, firmly rooted—and with great branches, which is not to be removed—and has always been considered so by the general government.

Mr. Williams has complained much that he could not live unless we should give him more salary, that the Bishop gave him but little, but we think if he had been a true christian, he would have been contented. Mr Williams told us before he started his journey, that the Bishop had directed him to go, and that he would go, if he had to go through a lake of fire. Mr. Williams has always told the nation that they were not worthy to speak to the Bishop, but we have presumed to address him as a friend and a father; we could come to a close by stating that the chiefs of both parties are assembled, and unite in this request to you for aid in this time of trial. We hope you will give us a gracious hearing, and relieve your obedient children from this burden of grief of which we complain. Farewell.

Antony Ostregerate,
Thomas Swamp,
Hendrick Smith,
John Thompson,
Moses Schuyler,
Moses Ostregerate,
Thomas Summer,
William Schuyler,
Martin Dinney,
Peter Summer,
Captain Peter,

Jacob Otot Sait,
Anth'y Tawaguacahlockgua,
Abm. Wat-sa-tak,
Wm. Comelius,
Hendrick Schuyler,
Nicholas Cah-vate-coon-ter,
Jacob Anthony,
Mrtinus White,
Adam Scanadwah,
Jacob Duxtader,
Thomas Webster.

Signed in the presence of

ROBERT POWELL.

Oneida Castle, Nov. 12, 1821.

A late paper states that twelve hundred of Priests in Spain, besides Monks and Friars, had joined the "*Army of the Faith.*"

[*From the Harrisburg Commonwealth.*]

CHANGE OF FASHIONS.

Among the numerous changes that are daily wrought in the fashionable world, as relates to dress, manners, customs, &c. I have seen none to equal the new fashion of *begging*. Although the old way of doing business is not entirely abolished and we still see some taking off their hats with a trembling hand, a long face and in faltering accents relating the direful causes of their calamity, yet vast inroads have been made on the profession, by a new and much more *genteel* invention. A sample of this may be seen on the mantle-piece of one of the most respectable Taverns in this town, in the shape of a small pasteboard box beautifully larded over with scriptural quotations and endorsed

MISSIONARY BOX.

On the top is a small hole which I suppose would barely admit a dollar, and though I believe there are few simple enough to make the experiment on so large a scale, yet the little box jingles cents, fips and 'levys in quite a Missionary style. To inculcate the true principles of *Heavenborn charity* is the duty of every human being. If angels weep in heaven, they weep for the distresses of the virtuous poor—widow and orphan. The objects of charity are merit and virtue in distress. Charity, when misapplied, assumes the insignificance of folly. The "poor we have always with us," and we are in duty bound as Christians to lend them our aid, and make their circumstances as comfortable as possible. We are not called upon to extend our charity to *foreign countries* to the neglect of objects at home.

I did intend quoting the texts of scripture that were written on what is called the *Missionary Box*, as I considered them very wrongly applied in that case, but will delay it for the present; and until the Pharisees of this description throw off the mask of hypocrisy, and lay aside the garb of self-righteousness and superstitious pride. I shall consider them in no other light than *sturdy beggars*.

[The *Harrisburg Commonwealth* of Feb. 18th, gives the following notice respecting the fate of two of the *Missionary Boxes* in that place.]

We are concerned to hear that two of the Missionary

Boxes, located in this borough, were emptied of their contents during the last week, by the sacrilegious hands of some reprobate miscreants. The pious donations of our orthodox friends, which have been accumulating for months, and which were shortly destined to replenish the pocket of some itinerant pilgrim to the *Pawnee louns*, or *Sioux*, has been piratically seized upon, and no doubt appropriated to defray the expenses of a "strouse dance," recently held in the suburbs. "There is no telling what a day may bring forth," and no human calculation could ever have foretold, that the money thus dedicated to the conversion of the Heathen, and under the protection of *Missionary Angels*, would have been dealt out in "fips and 'levys," to the tunes of the "*Black Bird*" and "*Fisher's Hornpipe*," or that the hallowed stipends of reverend sanctity, should be expended in *gin-twists* and *Tulpehocken soup*, to grace the "grim visaged" caprioles of platter-faced sinners. Alas! Alas!

We recommend an addition to the numerous labels with which these missionary traps are larded over—in many instances it may apply to the *receiver* as well as the *thief*—"THOU SHALT NOT STEAL."

For the Reformer.

SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

In addition to the many plans already in operation, it appears that a Society has lately been formed in Philadelphia, auxiliary to a Society in New-York, for meliorating the condition of the Jews. The object of the Society, it seems, is to raise a fund from public beneficence, to purchase a tract of land in the interior of the U. States, on which to found a colony of converted or inquiring Jews. How far this Society allow the prospect of temporal advantage should be permitted to operate on the mind of a *Jew*, as an inducement to embrace Christianity, I will not pretend to say; but certain I am, that He who was proprietor of earth, as well as heaven, and who voluntarily led a life of poverty and want himself, took good care that no worldly advantages should be held out to those who became his disciples in the days of his flesh. On the contrary, he told them expressly and repeatedly,

that they should be hated and persecuted for his name sake; and as strangers and sojourners, have no friends or protectors in this world. Indeed, his grand initiating maxim was: "Except a man forsake all that he hath, he cannot be my disciple:" but the consolation those should enjoy who took his yoke upon them, would abundantly transcend any thing this world could impart. "In the world," said the blessed Jesus, "ye shall have tribulation, but in me ye shall have peace—be of good cheer, I have overcome the world; for greater is he who is in you, than he who is in the world." And again: "If I go away, I will send you another Comforter, even the Spirit of Truth, whom the world cannot receive, because it knoweth him not; but ye know him, for he dwelleth with you, and shall be in you." Of these despised and persecuted ones, were raised a noble army, who like those of old, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong—enduring, as seeing him who is invisible."

The plan of calling from among the Jews, to a local situation, those of them who are convinced of the truth of the Christian religion, is at variance with the providence of God; who has ordained, that his disciples should be as the *salt of the earth*, and as *lights in the world*: and so let their light shine before men, that others seeing their good works, might glorify their Father who is in heaven. Now, the withdrawing of these lights or enlightened ones from among their Jewish brethren, over whose minds the ancient veil remains untaken away, is removing the ordinary means, by which many of that unfortunate race have been brought to embrace Jesus of Nazareth. If these convinced Israelites could be prevailed on to act a more consistent part, and face dangers in their own country and amongst their kindred, less formidable than those which the primitive converts had to endure, they might, through divine grace, be made the happy instruments of opening up the path of life to their brethren, and of convincing them from Moses and the prophets, that Jesus is the Christ. The plan, however, it appears, is to be carried into effect: and according to the general policy pursued in the present day, for converting

both Jews and Gentiles, money is an essential ingredient, or the one thing needful. Mr. *Frey*, a descendant of Abraham, and now a minister, is on a Mission along our Atlantic cities, to obtain money, where this precious article is the most plenty; so that, in addition to the numerous calls of this nature, with which we are almost daily annoyed at our doors, as well as from the pulpit on the Sabbath, our liberality is further to be taxed, to try this novel experiment of human invention.

By these strictures I would not be understood as imputing bad motives to the projectors and patrons of this society; but really I must express a wish, that they entertained more worthy and honorable views of the christian religion, than to manifest, as though it was not capable of inspiring its possessors, with zeal and courage sufficient to meet dangers, and even death itself, in whatever form it might be presented—as has been repeatedly exemplified in the history of the church; and at which seasons, above any other, christianity prospered and was glorified.

I am aware, that it is an unpleasant task to oppose the current of popular opinion; but thousands in every age, by following it, have gone astray: and if reason, conscience and scripture testimony, convince us that the present course of the christian world is in a wrong direction, it becomes us fearlessly to attempt to stem a tide, on which so many are heedlessly embarking.

A Philadelphian.

MR. FREY has obtained pretty large collections, in most of the towns through which he has passed; and had, sometime since, formed 106 societies, auxiliary to the society at New-York. Whether a colony of Jews will ever be established in this country, or whether any good will be produced by all the money drained from the pockets of our population, is a matter yet to be determined. For our own part, we have no idea, that all the efforts made to convert the Jews by means of societies and associations, will be attended with any real benefit. Their conversion will be accomplished in some other way—a way in which the hand of the Almighty will be signally displayed; and no men or bodies of men, will share in the glory of it. Nearly all the conversions yet effected

through the instrumentality of men, have proved only worthless. Mr. *M-Caul*, a Missionary sent out by the *London Society for Promoting Christianity among the Jews*, states, in one of his communications: "There are perhaps 5,000 baptised Jews in Warsaw; but their conduct is a great stumbling block both to Jews and Gentiles." To contribute money to make such converts as those here described by Mr. *M-Caul*, or to establish a colony of them in this country, will neither advance the cause of Christianity, nor promote the temporal interests of the nation.

Mr. *Frey* is a good deal noticed in the public prints, and by most of them, the cause in which he is engaged is espoused and highly applauded; but there are some, it appears, who are not so enamoured with the undertaking, as to sanction this new project for obtaining money from the people. The following, among various other queries, lately appeared in the *National Intelligencer*:

"Are there not people dispersed through every portion of this country, without character or responsibility of any kind, levying contributions for converting foreign Heathens and domestic Jews?"

The Editors of the *Richmond Inquirer*, in giving an insertion to a communication in favour of Mr. *Frey* and his cause, express their sentiments on the subject in the following words:

"We respect the motives of the writer of the following Communication; but we cannot subscribe to his opinions. If the money, which we can spare, be laid out under our own eyes, we know well enough how it is to be used. It goes to relieve the shivering wretch from want and starvation. At no season is the charity of our city more strongly addressed. Widows and their children, crying for bread—old age, hovering as it were between two worlds, and destitute of comforts to smooth the bed of death—a thousand scenes of misery, concealed in our bye-lanes and vallies, are to be seen by those who would go in search of them. Admit, that Mr. *Frey* has gleaned from each contributor only 25 cents; yet put all these pieces together, and they would make a fund, from which many of the drafts of charity might be answered. If as much pains had been taken by those who know how to touch

the human heart, to raise a charitable collection for the poor, we should have seen much positive good effected under our own eye, and within our own knowledge—instead of throwing our contributions into the laps of those we know not, into the pockets of agents whose accounts we shall never see, or perhaps into the hands of a few Jews of Germany, whose poverty it may relieve, but whose consciences it may not enlighten—Where shall we stop? Are we such enthusiasts as to get up a new crusade for the benefit of the wild Irish whose children are unable to read the book of God?—Must we send Missionaries to meliorate the condition of the Gypsies? the Turks of the Levant-ises? the Egyptians? Where shall we stop? We have not means nor mind enough to engage in all the enterprizes that may occur.—Let us execute *well* all the schemes of good we have adopted—for “there is a time for all things.”

For the Reformer.

[Communicated from Ohio.]

To the Editors.—Having accidentally obtained the perusal of a few numbers of the “*Reformer*,” which had made their way into this remote section of the country, I was surprised to find my own ideas of the christian world so fully portrayed. When I have taken into view the dark and corrupt state of christendom, so called, I have wondered that there were none among the thousands who profess the christian religion, to testify against the hypocritical farce which is carrying on. In perusing the many religious tracts, monthly magazines and periodical works, which are teeming from the numerous presses in the United States, I have found them all alike—using their influence to build and endow Theological Seminaries, establish Bible Societies, Missionary Societies, and beg money from the people; and substituting these pretended schemes of piety for the religion of Jesus Christ. I have become disgusted at the abominable deception which is going on under such evangelical pretensions, and my heart has been pained at the melancholy aspect, and filled with a fervent desire, that the horrid gloom which as a vail is spread over the nations, might be stripped off, that unadulterated truth might shine forth in all its strength, beauty, and simplicity.

Nothing but stupidity or wilful blindness, could prevent mankind from seeing the contrast between the teachers of the present day and those of primitive times; and also the different effects produced by both. Is not Great Britain the very emporium of what is going on? Is she not the supereminent boast of the Protestant world for "missionary exertions?" and yet where is there a more rapacious, proud, blood-thirsty nation on the earth; renowned for her heroes and warlike achievements. Look at the character of that nation as it respects individuals, and see if there is not as much real wickedness, injustice, fraud, murder and theft, as there are among the Mahometans or Hindoos. But we need not go so far as England, we may look at home and see, in spite of all the exertions of our numerous Divines, with their Bible Societies, Missionary Societies, &c. &c. that vice and wickedness are fast increasing in our land. So I am authorised to believe, that they are not the preachers of the gospel—the messengers of Jesus Christ at all: but like those of whom the Lord spake to Jeremiah, saying: "I have not sent these prophets, [*teachers*] yet they ran: I have not spoken to them, yet they prophesied [*taught*]. But if they had stood in my counsel, and had caused my people to hear my words, *then they should have turned them from their evil way, and from the evil of their doings.*" Therefore, it is evident that they have not been sent, (seeing they have not turned the people from their evil doings), but have ran, yea ran greedily, in the way of Balaam *for Reward*: and money is their object; for according to the plenitude of money which they receive, so they reckon the flourishing state of their affairs and of religion in the world. For the proof of this assertion I have not far to go, as a quotation from the *Ohio Miscellaneous Museum* will show. The writer, after mentioning the mighty Missionary exertions of various sects in America and Europe, observes: "still however the zeal of American christians, is not fully awake to this great object. The largest amount raised in any one year, for foreign Missions in the United States, has not exceeded \$130,000. Whereas in Great Britain, there is an annual gift of more than \$700,000 for this work of charity—and christians in that country are but *half awake* to their duty." These

are his words verbatim. He speaks of Zion's awaking and arising; yet she is but "*half awake*" in England, when she furnishes \$700,000, and in the United States she seems still less awake, advancing only \$130,000.

Thus we may see that *money* is the main-spring of the vast machinery, which is put in motion under pretence of "evangelizing the world;" and the way of evangelizing people in this day, is to get them to adhere to some Reverends, and lavish their money on them bountifully, and consider them as a superior grade of beings. Where such an inordinate love of money is manifested, there must be evil at the bottom, and it can never be productive of any good. According to the author before quoted: "All the Missionary Societies now in operation in the *Protestant Church*, do not support more than from 350 to 400 *ordained* Missionaries." The mean proportion between 350 and 400 is 375; and when we distribute the above sums of money raised in the United States and Great Britain, for their support annually, which in all is \$830,000, we find a dividend to each of \$2,213. But it is very probable, that this is but a little, if any more than half the amount annually received; for Protestants of other countries, pay towards the support of Missionaries, as well as Great Britain and the United States: Therefore, I think we may without exaggeration double the amount, which will make \$4,426 for each Reverend Missionary per annum. Thus we find it to be a very lucrative branch of business—a mere speculation carried on under a mask of religion. They wear a sanctimonious appearance, make use of scriptural phrases, and steal the words of the Apostles: they talk about their *holy* religion, and the benign Gospel, while they are living in violation of the most sacred principles of truth and justice. Such an apish mockery of the religion of Jesus Christ, is a glaring prostitution of his divine character, and a profanation of holy things, and ought to be pointedly rebuked by every friend of truth.

PHILOTHEOS.

Union Village, (Ohio.)

Among the petitions presented to Congress on the 13th inst. was one from Hannah Woolly, of New Jersey, praying that letters to and from Missionaries, who have gone to preach the gospel to Heathen nations, may be transmitted in the public mails free of postage!

For the Reformer.

In the last number of the Reformer, page 31, I find the following observations from the *Christian Advocate*, on Lay Preaching :

“Nor is it any objection to this reasoning, that we may, in some cases, find individuals, in every community, who are quite as well qualified to instruct their fellow-men in divine things, and perhaps, even better qualified, in many respects, than most ministers. What then ?”

I would answer, that in all cases, and especially in a matter of the first importance, we are bound to follow the best guide ; nor does it in my view make any difference, whether our information come from under a black coat or a white, from a Theological Seminary or a plow tail, from the shop of a mechanic or the study of a parson. It is the intrinsic value of the instruction, sustained by the irreproachable and consistent character of the instructor, which is calculated to inspire the audience with conviction.

CANDOUR.

[FROM THE COLUMBIAN STAR.]

Criticism on Matt. ix. 16. *No man putteth a piece of new cloth unto an old garment, for that which is put to fill up, taketh from the garment, and the rent is made worse.*

Various expositions of this obscure text have been given, by commentators ; the most common of which is, that the new cloth means *unfulled* cloth, which, when it shrinks by wearing, makes the rent worse. But though the *stretching* of a patch might tear the garment, I cannot understand how its *shrinking* could. Dr. GILL, whose commentary is remarkable for its manly attempt at all difficulties, takes no notice of this ; in which he is imitated by HENRY, BURKITT, and even the critical WHITBY. Dr. GURSE paraphrases it thus : “to make use of a piece of new strong cloth to patch up a hole in an old rotten garment would be very disagreeable, and when it comes to be strained would occasion a worse rent than before.” But this is contrary to experience. Every labourer knows that to have his worn garment patched with new strong cloth makes it bear straining much better ; if not, the business of patching would be seldom practised. He offers another construction in a note, viz. that “when the man who puts the new cloth to the old garment, sees what a botch it makes, he tears it out again,” thus the *rent is made worse* ! This would be ludicrous enough.

Without any further reference to commentators (as I possess no others on the passage) I will venture an interpretation : taking for a key the parallel passage, Luke v. 36. *No man putteth a piece of a new garment on an old : if otherwise, then both the new maketh*

a rent, and the piece that was taken out of the new, agreeth not with the old. Here it is said of the patch twice, that it is "A PIECE OF A NEW GARMENT," and we see at once the absurdity of cutting up a new dress in order to mend an old one.

The expression used by each evangelist, "no man putteth," &c. shows the act mentioned to be contrary to common sense, and never done : which certainly is not true of patching old clothes with new pieces. The spoiling of a new raiment, to mend that which is old is, however, an absurdity of which indeed "no man" is guilty.

Taking then the following paraphrase of the passage according to Luke, as correct, the difficulty disappears from the narration of the other evangelists.—"*No man putteth a piece of a new garment upon an old (one,) otherwise, then the new (piece) maketh a rent (in the garment out of which it was taken) and the piece that was taken out of the new, agreeth not with the old. Thus the rent (which) is made (is) worse (than that which is mended.)*"

It should be remembered that this illustration was given when our Saviour was questioned by John's disciples; and appears intended to intimate that it would be injurious to mix old testament and new testament things. Were the old dispensation to be patched with some parts of the new, it would injure the new; therefore let it pass away, and be wholly supplanted by that which is better.

—, (N. Y.) January 25.

GRANVILLE.

Extract of a letter written to a person in this city.

"I have travelled in Europe, and traced the unfeeling and unbending arm of civil and ecclesiastical tyranny, extorting the means of extravagant, anti-christian luxury, from the hard earnings of a suffering and deeply oppressed population; like Issachar indeed, "*Couching down between two burdens.*" Congratulating myself in the mean time, on the happy exemption of my dear native America, from the two-fold tyranny under which the great body of the people in those countries are either uttering or suppressing unavailing groans! I must confess that since my return, my sanguine hopes and expectations in this my native country, have been greatly disappointed. Priestcraft, like the Camelion, suits its colour to the occasion; it knows better than to appear a Tetzels, openly selling indulgences under a Pope; and failing in an attempt to incorporate themselves, as a body, with the civil authority of the country; and knowing human nature in all its prevailing pursuits, in every age and nation, they have cunningly suited their bait to the taste of their game, by setting on foot the begging scheme, prefaced by artful and pathetic moans, over the lost state of the poor Heathen, and the thousands in our own country who are, in their priestly slang, declared to "be wholly destitute of the means of grace." And knowing at the same time, the eager speculations and pursuits after property, and aggrandizement, among the enterprising portion of our population, they were aware that by assuming the garb of unusual religious sanctity and zeal, and ren-

dering it popular, many would no doubt be thereby induced to say in the emphatic language of action: 'We will eat our own meat, and wear our own apparel, only let us be called by one or the other of your sectarian names. We are in want of a cloak of sanctity, under cover of which, we can more securely carry on our favourite avaricious pursuits. We will readily profess our belief in the unintelligible jargon of your creed; which, (by the bye) we have neither inclination or leisure to examine or analyse. We have money enough, and will pay you liberally, only admit us to your communion table. We will regularly attend your system of formulas; we will also cordially co-operate with you in your zealous endeavours to induce our less opulent, and even poor, well meaning neighbours, to go beyond their real abilities, in contributions to fill your coffers,' &c. &c. &c. I ask, is not this virtually selling indulgences? Yes, and for the same pretended purpose!! "To fill the Lord's Treasury!!" Will not my fellow-citizens rouse from their mental apathy, nay even lethargy, until priestcraft has rivetted their fetters too firmly to be either filed or wrenched off? Priests in general (I mean avaricious hirelings) understand themselves sufficiently to know, they must play a different, and wiser game, in this country, in order to effect their purposes of *lording* it over the people at large, than, perhaps, in almost any other; but still the cloven foot is too readily seen by every discerning, independent person, to be mistaken for that of the Lamb."

[From the 22d Number of Plain Truth.]

The Missionary Herald, printed at Boston, gives the following account of the expenses of Mr. Goodell, a Missionary gentleman, in a journey to New-Orleans for his health, viz:—

Outfit and passage to New-Orleans,	\$109 48
Expenses at New-Orleans,	77 44
Passage and expense to Natchez,	50 00
Jersey waggon for his journey,	105 00
Coachee over the value of the waggon given in exchange,	200 00
Pair of horses,	150 00
Travelling expenses, medicine, &c. from Natches to Brainerd,	170 87
Services of Mr. Goodell, as agent in travelling nearly 8000 miles, preaching and receiving donations, between Jan. 1821, and Aug. 1822, 72 weeks, at \$8 per week,	576 00
Travelling expense of Mr. Goodell, during the same period, including the cost of a horse and use of a vehicle, &c.	266 88
Whole amount,	\$1,707 67

They do not, however, inform us whether Mr. Goodell recovered his health, but I presume he did from the healthy part of the country which he visited. It seems that this gentleman was troubled with an intellectual, as well as a bodily malady, which is common

among that class of people called Missionaries. The most agreeable mode of treating this species of sickness is the application of fine apparel and extravagant living.—Nothing can be more fatal than riding in a plain Jersey waggon which does not cost over \$105. Mr. Goodell foresaw the disadvantages which would result from riding in this plain style, and for the trifling sum of \$200 exchanged his Jersey waggon for a coachee. This, with numberless other almost unprecedented acts of extravagance in Missionaries, will convince any rational mind that the whole system is calculated for the express purpose of picking the pockets of the ignorant and unwary.

[From the Harrisburg Commonwealth of Feb. 4th.]

“*Dickinson Collège Bill.*—The bill appropriating \$9000 to the aid of Dickinson College, has passed the Senate and is now before the House of Representatives. Its reception in the lower house, we presume will be attended with a little more caution, and members will pause a long while ere they give consent to appropriate the remnant of our exhausted treasury, to foster this hot bed of nobility and nursery of aristocracy, &c. &c.”

“—Add to this the solemn farce of Presbyterian officiousness, which has converted the college rooms into pharisaical conventicals, for *prayer meetings* and *orthodox exhortations*. Here the incarcerated student, let his situation in life be what it may, is compelled to undergo the discipline of a Carthusian Monk, and repeat his responses and ave marias at the wink and the nod of the Rev. George Duffield; and a college intended by the liberal donations of the Legislature to become a cradle for statesmen and a seminary of polite education, is converted into a Theological school for the manufacture of *long faced polemics* and “*blue stocking*” *Presbyterians*. If these be the classics of Pennsylvania, Heaven forefend that any offspring of ours should be subjected to their baneful influence.”

SPAIN.

Extract of a letter from an American Citizen in Spain, to his friend in this country.

“Here I am, in the ancient city of Tarragona, once the residence of Pontius Pilate, previous to his command at Jerusalem.—You will have learnt, probably, of the disturbance of the peace of this country, by the existence of two parties, who hate each other with the utmost rancour. They are designated by the names of *Constitutionalists*, and *Rebels*. By the Constitution, a part of the enormous revenues of the Church were taken from it; by this means, the Constitutionalists have made inveterate enemies of the Priests, who working upon the minds of biggots and weak heads, persuade them, that in rebelling against this wicked form of government, which has laid its sacrilegious hands on the property of God, (as they style the church revenues) they are fighting in the cause of

God. They are in a state of civil war of the most inveterate complexion; no prisoners who are taken by either party are suffered to live long. Large parties, sometimes headed by monks, and armed with such weapons as they can get, traverse the vicinity of Barcelona, Tarragona, Reus, and other towns. If troops are sent against them, they retreat with rapidity to the mountains, and conceal themselves until the troops retire. The priests persuade them, that should they die in this holy cause, Heaven must be their immediate recompence. If any thing like organization takes place among them, (what are not such people capable of?) they may in the end prove too mighty for their opponents."

"The See of Rome," says a late paper, "has manifested a disposition to interfere in the internal affairs of Spain. A decree has been issued by which several works were prohibited. The decree was published on the 26th of September, accompanied by the usual anathemas."

[From the *Miltonian*.]

Among the recent acts of royalty in France, was that of assisting in the ceremony of baptising four bells to be placed in the monastery of the temple. The dedication of these brazen neophytes [*converts*] was pronounced by the Archbishop of Paris, and the King and Madame de Angouleme. An English paper remarks that this fudge is called the revival of religion in France.

The King of France has issued an ordinance which declares that "the Faculty of Medicine at Paris is suppressed." By this act, 25 medical men of the first class are deprived of their places, and about 4,000 students of their source of information. The students, it appears, are suspected of entertaining liberal sentiments, such as have prevailed in many of the German universities; and to be suspected even of thinking otherwise than is fashionable at the court, is one of the highest offences that Frenchmen, (rapidly approaching their old condition of "slaves,") can commit, in these "legitimate" times. [Newspaper.]

A late paper states: "The Emperor of Austria has forbid that any other than *Priests* should meddle with the education of youth." It is observed in the same paper, that "the Carbonari make a great noise, and thereby their consequence increases."

The Grand Jury of Philadelphia have made a presentment of Pope Pius VII. for "an extraordinary act of arrogance, impropriety and presumption," in "a recent attempt" to "interfere in the religious rights and temporal concerns of our country." The Pope has confirmed the sentence of the Roman Catholic Bishop of Philadelphia, excluding Rev. Mr. Hogan from St. Mary's Church, contrary to the wishes of the Trustees of that Church. This has excited considerable sensation through the state. [Boston Rev.]

CAUSES OF PERSECUTION.

"*They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.*"—The truth of this declaration, from the time it was made by the prophet Amos to the present time, has been constantly verified in the history of the church. The wheels of persecution, however of late, like the chariot wheels of Pharaoh and his host, appear to move heavily : there is too much light and information diffused amongst mankind, for those who would persecute, to carry their plans into successful operation ; and it not unfrequently happens, that they are swallowed up of the sea, into which they heedlessly and unnecessarily plunge themselves. We shall not undertake to notice here, all the instances of this kind which have come within our knowledge, but confine ourselves to a brief statement of the conduct of some of the members of the Methodist Society, towards the Editor of the *Wesleyan Repository*. The Editor of that work has, we believe, from the most conscientious motives, pointed out the arbitrary plan of their church government, and exposed the arrogant and over bearing proceedings of some of the preachers. This was an offence not to be endured, and the hue and cry of the blinded Jews and Pharisees, "away with such a fellow," has echoed forth from various quarters.

But what gave still greater offence, if possible, to some of his Methodist brethren, was the following circumstance : A few months since, a number of the members of the Methodist church in this city, headed by their chief preacher, Mr Thacher, in order to get more money from the people, called a meeting, to devise a plan for fixing a regular assessment on the members, and appointed a committee to determine what each should give. This was quite a new measure in the Methodist connexion, and we believe is without a precedent in the United States. The Editor of the *Wesleyan Repository*, Mr. Stockton, in a pamphlet entitled "*Friendly Remarks*," took the liberty to make some strictures on the *Address and Resolutions* which had been printed, and to express his disapprobation of this attempt at religious taxation. No sooner was Mr. Thacher, and his partizans in this affair, apprized of the author of the *strictures*, than they singled him out as their victim : he was cited to appear before a *Sanhedrim*, or packed committee, to answer for the crime ; but finding they had proceeded illegally in their blind zeal to persecute, they seemed willing to stay the execution of their designs in that way, and resorted to other measures, more mean, ungenerous, and unchristian, and which they hoped would be attended with complete success, and destroy both his character and influence. Letters were sent hundreds of miles, in order to obtain evidence to criminate him ; and not one stone was left unturned, to blast his reputation, and lessen him in the esteem of the public. But the termination of their proceedings has been just as it should be. What they have done has recoiled on themselves, and the pit they were digging for another, they have fallen into themselves. Mr. Stockton had the most ample evidence, to clear himself of all their foul aspersions, and they have only exposed

themselves, and made it manifest to all who are acquainted with the transaction, that they have had less of christianity, than any thing else in the whole of their proceedings.

We advise Mr. Thacher to be a little more cool and moderate, lest his reign here should terminate with as little credit to himself, as the person's who preceded him.

The following paragraph is copied from the Louisiana Gazette of Jan. 27.

"Never was a more brutal passtime thought of, on Sunday, than that got up in Canal-street yesterday afternoon. Yes, in sight, and almost within hearing, of two churches, during the time of afternoon service, did some 150 individuals in the garb of gentlemen, and at least 20 well dressed females, patiently sit and see a poor Bull worried by a score of Dogs in a narrow pen."

[The above serves to show the little effects which have been produced on the inhabitants of New-Orleans by means of the splendid meeting-house erected in that city, and the labors of Mr. Larned at 4,000 dollars per annum.]

The Chaplains to Congress the present year, are a Presbyterian and an Episcopalian both of whom received their Theological education in the Seminary at Princeton. Our Representatives will now be likely to escape the rebukes and censures lavished upon them the last season.

A Bill has been introduced into the Legislature of North-Carolina, imposing a tax of 50 dollars on all free male negroes, or persons of colour, between the ages of 15 and 50 years; and to imprison all such persons brought into the state on board of vessels, serving as cooks, mariners, &c. until the vessels depart. [*Columbian Star.*]

Late papers state "that the Emperor Alexander, who was so zealous a patron of Missions a few years ago, has shut the mouths of the Moravian Missionaries at Sarepta. He has refused them the liberty to baptize or convert the heathen Calmucs, and has reduced them to be mere distributors of Bibles—even one word in the way of commentary being forbidden. The prohibition extends to all Protestant Missions in Russia."

Wm. and Joseph Marot, back of 93 Market-street, have accepted the Agency of this work. Any letters or remittances, however, sent to the former Agent and Printer, will be punctually attended to; and when more convenient, subscribers may enter their names there, pay their subscriptions, and receive the numbers. Communications and letters, in order to receive more immediate attention, may be directed to T. R. GATES, Proprietor and principal Editor, No. 299, North Third-street.

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